1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15

PREFACE

The Yuman tribes on the Gila River were originally the Maricopa and Kaveltcadom alone. Prior to 1800, the Maricopa occupied the river above Gila Bend, the Kaveltcadom, a hitherto-unrecorded Halchidhoma speaking group, lay from the Bend downstream halfway to the Colorado. These are the Cocomaricopa and Opa of early Spanish records. About the opening of the nineteenth century the Maricopa shifted a few miles eastward to the middle Gila, where they established themselves in close proximity to the Pima. Here they were joined between 1825 and 1830 by the Halchidhoma fleeing from the Colorado. A decade later (1838–39) the remnant of Kohuana and Halyikwamai followed the Halchidhoma from the Colorado, and about the same time the Kaveltcadom were absorbed from the lower Gila. Since all these movements took place under wholly aboriginal conditions, it seems legitimate to refer to them now in the aggregate as tribes of the Gila River.

It must be understood that the descriptions of the present account apply to the Maricopa unless specifically ascribed to the other tribes. The mixed community has been Maricopa in speech and essentially Maricopa in custom since its formation a century ago. My impression is that in material culture the Maricopa, Kaveltcadom, and Halchidhoma were essentially alike in the days before their commingling, so that in this respect the description of the Maricopa must also apply to the others. It proved possible to get specific information on most of Halchidhoma non-material culture, so that in the second instance, this paper embodies a description of that people. Notes on the Kaveltcadom, Kohuana and Halyikwamai are incidental.

Maricopa and Halchidhoma spoke barely separable dialects. Yuma was intelligible to them; Mohave and Walapai-Havasupai-Yavapai were closely related, but unintelligible. The other lower Colorado Yuman tribes, Cocopa, Kohuana, and Haly-

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15

kwamai spoke tongues similar or identical with each other, but set off from Maricopa-Halchidhoma.

The Maricopa have been historically linked with the adjacent Pima. For this reason they have been invariably dismissed as merely Pima-like by earlier writers who uniformly approached from the side of the historically more important, and more numerous, Pima. Their culture was, however, not that of the Pima. It was rather a lower Colorado culture resembling the Pima to no greater degree than the Pima themselves resembled the lower Colorado peoples.

There are today two Maricopa communities; one in the confluence of the Gila and Salt Rivers, the other, smaller, on the south bank of the Salt at Lehi, a few miles north of Mesa. To the local whites, all the members of these communities are "Maricopa." Actually they consist of the five Yuman tribes mentioned above, intermarried through several generations. It would be difficult to say whether Maricopa or Halchidhoma blood is now preponderant: the Kohuana, Halykwamai, Pima, and lesser ingredients, such as Yuma, are small. Today they form tribally unsegmented communities of Maricopa speech.

The larger Maricopa community in the Gila-Salt confluence numbers somewhat under three hundred individuals. Their scattered houses lie on the extreme western end of the Gila River Indian Reservation, a few miles west of Laveen and about fifteen southwest of Phoenix. There is little contact with the Pima villages, the nearest of which is now ten miles southeast near Gila Crossing. All the notes on which this paper is based were obtained from this community. That at Lehi was not visited. The Lehi group was said to consist of a half dozen families, primarily Halchidhoma. The earlier location of these mixed groups was on both sides of the Gila from Gila Crossing for ten miles upstream to Pima Butte. This area was abandoned in favor of the present locations a half century ago. There is now no Yuman-speaking person in their former territory, nor on the so-called Maricopa Indian Reservation twenty-five miles south, and none in the Gila Bend district.

Little of the ancient culture remains, the "Maricopa" having

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15

CHAPTER I

TRIBAL DISTRIBUTION AND INTERTRIBAL RELATIONS

THE TRIBES OF SOUTHERN ARIZONA

The Maricopa lived on the southern side of the vast plain in central southern Arizona through which flow the Gila and Salt Rivers. West of their country the rivers join, sweep by mountain barriers in a great arc (Gila Bend), and continue westward through a hundred miles of wide basin to join the Colorado River at Yuma. Immediately north of the Salt and the lower Gila the country rises in a succession of broken mountain ridges to the heights of the plateau that constitutes northern Arizona. The eastern end of the Salt-Gila valley is blocked by the same mountains sweeping southeasterly to the Sierra Madre of Mexico. From the Gila the country rises gradually to the south; a slope broken by many small sharply rising mountain ranges whose trend is northwest to southeast.

The habitat of the Maricopa was on the middle Gila, from its junction with the Salt River for thirty miles eastward to Pima Butte. The Maricopa have no tradition of ever having lived anywhere else. East of them on the Gila were the allied Pima, some of whom lived until the opening of the nineteenth century somewhat further east in the Santa Cruz valley. West of the Maricopa were an Halchidhoma speaking group, the Kaveltcadom, hitherto unrecorded. They occupied the Gila from Gila Bend downstream halfway to the Colorado. The highlands south of the Gila from the eastern mountains westward to the Colorado were occupied by Papago. The mountains of eastern Arizona were held by various bands of Apache. Those rising north of the Salt and lower Gila contained Yavapai bands, whose territory extended from near Globe westward to the Colorado. In the valley of the lower Colorado were the Yuma at the Gila confluence,

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15

the Cocopa nearer the Gulf of California, and upstream, south of the Colorado gorge, the Mohave. Various smaller tribes (Halchidhoma, Kohuana, Halyikwamai, Chemehuevi, Kamia, and perhaps others) had shifting loci in the historic period, now between Yuma and Cocopa, again between Yuma and Mohave.

The current notion is that in early Spanish days the people we now call Maricopa were living on the lower Gila, from Gila Bend downstream, and that they left there before 1850 to join the Pima on the middle Gila. This is the region occupied, according to my information, by the Kaveltcadom. It is generally assumed that the Spanish writers made no mention of Maricopa settlements above Gila Bend. They described the inhabitants of the district downstream from Gila Bend as Cocomaricopa and Opa, both Yuman in speech; sometimes distinguishing between them, sometimes asserting their identity. With the exception of Garcés they ignored the settlements on the great sweep of the river north and east of Gila Bend.

I believe it can be shown that there was at most but a slight shift of Maricopa from perhaps as far as Gila Bend to the middle Gila, but more probably from above the Bend and the vicinity of the Salt-Gila junction to the home they ascribe to themselves a few miles to the east. Whether the Cocomaricopa and Opa of the Spanish writers can be distinguished may never be known. If the Cocomaricopa are to be identified with the present-day Maricopa, of which I am none too sure, the Opa must be by distinction the Kaveltcadom. The best explanation would seem to be that the Spaniards were aware of a tribal distinction, now represented in native parlance by the terms Maricopa and Kaveltcadom, but confusedly applied it in only part of the territory, namely the district from Gila Bend downstream.

The sections which follow give native testimony and documentary evidence on these points in some detail.

The slight shift suggested here is a far cry from the current idea of a Maricopa migration from far down the Gila. Perhaps one reason for this erroneous view is that the traditions of the Halchidhoma, Kohuana, and Halyikwamai of their own migrations from the Colorado have been mistaken for those of the Maricopa.

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15

that the inhabitants of the Colorado, and the "Cocomaricopas, including the Opas," must be a third less than he had previously reported.[1]

Fifteen hundred to two thousand is not an impossible number for the Maricopa and Kaveltcadom jointly in the third quarter of the eighteenth century. On the other hand, the same number for the Halchidhoma may well be too large. Garcés' opportunities for observation were poor. Kroeber believes that Garcés overestimated all the smaller groups on the Colorado and prefers to believe the Halchidhoma about one thousand at that time.[2]

In 1852 Bartlett credited the Pima and Maricopa jointly with not above two thousand and quoted approvingly Johnston, who estimated them as over this number. "Of the number stated by me, I was told that two thirds were Pimos,"[3] a proportion that seems to hold from the century before. By this time the Maricopa had received accessions of Halchidhoma, Kohuana, Halyikwamai, and Kaveltcadom, who collectively may have comprised half the number of these "Maricopa."

They are reported to have dwindled to 386 in 1910.[4] Today Maricopa and Halchidhoma constitute the bulk of the population, being represented in about equal numbers.

TRIBAL DISTRIBUTION FROM NATIVE ACCOUNTS

The ethnic configuration at the opening of the nineteenth century was described by the Maricopa as follows. The Maricopa settlements clustered on both sides of the middle Gila near Secate (at the foot of Pima Butte). They called themselves pipai' or pipa's, "men." Since their languages are identical, this was also the name the Halchidhoma applied to themselves; for distinction, they called each other respectively paĭnya', "eastern men," or pa'ĭnyaxa'na, "true eastern people," and xaltcaðð'm.

[1] Coues, I, 123; II, 442; Bolton, *Anza's California Expeditions*, II, 375, 388; III, 31; IV, 63; V, 304–5.

[2] Kroeber, *Handbook*, pp. 796, 799, 883.

[3] Bartlett, *Personal Narrative*, II, 263.

[4] Dixon, *Indian Population*, p. 18. [Text continues on page 6]

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15

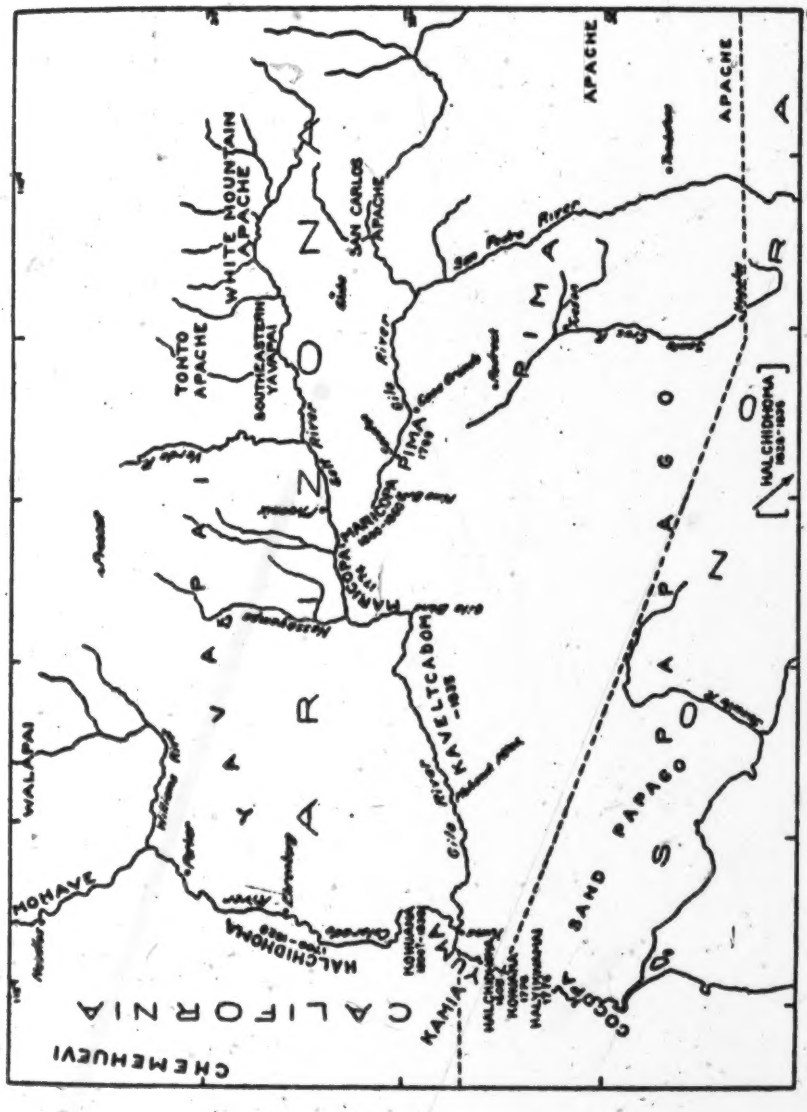

Fig. 1.—Map of tribal distribution in southern Arizona

101
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131
133
175

[p. 5]

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15

According to Mrs. Redbird, the name xaltcaðð'm is derived from xalyaðð'mbâg, "people with queer ways."[5] (A man who acts queerly is called pipaxalyaðð'mbâg). Less certainly she suggested at another time that kavĕltcaðð'm (see below) meant "western (or downriver) queer people." On the other hand Kroeber recorded the divisions of the Mohave as Mat-halyadhoma and Kavilyadhoma, northern and southern (up- and downstream) respectively. Similarly Forde recorded the names of two outlying settlements of the Yuma as kavĕltcaðum, "south (i.e., downriver) dwellers," and metvaltcaðum, "north dwellers." He writes, "The term altcaðum, according to my informants meant 'pushed out to a distance.' "[6] The etymologies are not incompatible.

The names Maricopa, and its antique form Cocomaricopa, have no meaning according to Mrs. Redbird and others, but are recognized only as "Spanish" names. One old man offered what I believe a folk-etymology: the Spaniards called them "mariposa" (butterfly), because they were in the habit of painting stripes on their faces and hair, which the Indians transposed to "maricopa." Opa, the name given by the Spanish writers of the eighteenth century to the people of Gila Bend, was not recognized. (It may be an abbreviation of the full name, as Supai is in common use for Havasupai, or it may be related to their town at Gila Bend in Spanish days, Upasoitac or Opasoitac.) The element coco—(koko—) has no meaning. Harrington translates Maricopa (Marîkapa') "bean people,"[7] but Mrs. Redbird, with whom this was discussed, said the form would not be maxi'kâpa but maxi'kpipa. There is yet another possibility; that Maricopa is a Yuma designation for them. Font remarked (1775), "Among the [Yuma] women I saw some men dressed like women, with whom they go about regularly, never joining the men. The commander [Anza] called them *amaricados*, perhaps because the Yumas called effeminate men *maricas*."[8] While this is not the regular Yuma word for berdache (male transvestite, elxa'; female, kwe'rhame:[9] cf. Maricopa ĭl,ăxai' and kwĭxaxamĕ'), it may be an alternative or the jocular application of a name given the Maricopa.[10] The embattled Yuma and Maricopa were in the habit of hurling insults at each other, styling their opponents women or berdaches. Their respective mountain champions were supposed to transform the opponents into berdaches. The word may thus be a Yuma designation for effeminate men in general. On the other hand, this is certainly not the Maricopa expression: an effeminate man, or one so mocked, would be called cĭl,ăxai'g, "girlish" (from mâcâxai', "girl"). Maricopa informants did not recognize Font's words.

[5] Kroeber (*Handbook*, p. 759) translates Mohave halyadhompa, "odd" or "crooked."

[6] Kroeber, *Handbook*, p. 746; Forde, *Yuma Ethnography*, p. 102.

[7] Harrington, *Yuma Account of Origins*, p. 324.

[8] Bolton, *Anza's California Expeditions*, IV, 105.

[9] Forde, *Yuma Ethnography*, p. 157.

[10] *Amaricado* and *marica* are both good Spanish, meaning effeminate man, sodomite. The latter is known from at least the seventeenth century in the form *maricon*. According to the context *marica* is by a coincidence also the Yuma word and Anza was evidently indulging in a pun.

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15

The Yumans to the west (Kaveltcadom, Yuma) also called the Maricopa tŏxpaĭnya', "east Pima," but the informants could see no reason for this, since the Maricopa lay west of the Pima. (Tŏxpaĭnya' is the Maricopa rendering: the River Yumans used the form hatpainya.) 101

The Pima (tŏxpa')[11] lived principally on the Santa Cruz River in the vicinity of Tucson and Red Rock, with a division on the Gila about Sacaton. Apache, east of them in the mountains, drove the Santa Cruz group west to join their relatives in the Sacaton district. A Piman speaking group, called tŏxpa axa't, "dog Pima," had a village a little distance south or southeast of San Xavier Mission. Their tongue was somewhat distinct from that of the Pima and Papago. 101 173

Their name derives from the following tale. Following the cremation of the culture hero two brothers went there to live. They had a little female dog for a pet. Every evening, when they returned from hunting, they had to cook for themselves. The little dog decided to cook for them. When the men left, she changed herself into a girl. Then she ground wild seeds, preparing several kinds, and put them in a bowl. When the men came home they wondered who had cooked it. They looked around the house for tracks, but could find only their own. This went on for some time, until they determined to find out who did the cooking. They went off some distance. The dog climbed on top of the house to see if they had gone far enough. She came down and changed into a girl again. While she was grinding, the men crept back to the house. They stepped right in. The little dog screamed in fright. The men sat down and asked the little dog why she could not remain as a girl. They said it was too bad that they had not fed her properly, but had given her only bones. As they said this, the girl transformed herself into a dog again. Then the two set off again to hunt. Then she made up her mind to change into a girl permanently. She lived with the two brothers. Some time after she bore children. They said these children would intermarry: this was the origin of this tribe. 773

The Papago (tŏxpa amai', "high Pima") lived in all the mountains from the Yuma desert eastward to Tucson. A group called xapu'k, said to be "a kind of Papago" and friendly with the Yuma, lived in the Yuma desert region, probably in the mountains south and east of the true desert. 101 173

[11] The word tŏxpa' was said to be meaningless in Maricopa, as was also the Mohave form, hatpa (Kroeber, *Handbook*, p. 800). They may be the same word phonetically transposed. Other tribal names were also said to be meaningless: kwĭtca'n, kwapa', koxwa'n, xal,ikwamai'.

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15

101 173 The Cocopa also describe a small band of "Pima" (hatbas) living near Somerton who were exterminated by the Mexicans. They traded with the Yuma. These are undoubtedly the Sand Papago of Lumholtz, who occupied the desert tract east of the Colorado and at the head of the Gulf of California southward to the Rio de Sonoita. Their principal camps were at the waterholes in the Gila and Pinacate Ranges east and south of the desert.[12]

South of the Papago in general in Mexico were Indians today called indiscriminately Yaqui (yaks). This may not be an ancient designation but derive from Yaqui now living at Nogales and Phoenix.

Yavapai and Apache, the dwellers of the mountains north and east, were alike called yăvipai'. The unfriendly Apache who drove the Pima westward were called yăvipai' ĭnya', "eastern Yavapai." Another Apache group living eastward of the Pima and south into Mexico was described as friendly with the Pima and Maricopa and in enmity with the present San Carlos Apache. These were called yăvipai' xastàu'llc, "washed Yavapai." The Apache of the Globe district, now the San Carlos Apache, were yăvipai' àhuadj, "Apache Yavapai" (àhua, "fierce [person]," "enemy"). The subdivisions of Yavapai recognized by themselves were not known to the Maricopa; a clear indication of their lack of contact other than through bitter warfare. The Maricopa classed them only roughly by their position: yăvipai' àxa'n, "true Yavapai," were the eastern people, inhabitants of the Verde River and the headwaters of the Salt; yăvipai' kàve', "west Yavapai," those occupying the mountains from Hassayampa Creek to the Colorado. (Corbusier's term Tulkepaia, which Gifford found applies to the western Yavapai, was unknown, and has no meaning in the Maricopa language.[13]) These mountain dwellers were known as a roving people, cave dwellers, who sometimes came down to the low country on the Salt River to stay for some weeks gathering the ripened fruit of the giant cactus.

[648]

Beyond the screen of mountain tribes, through which there was no penetrating, were known to live the Walapai (hualàpai) and Hopi (muk, i.e. Moqui). The Walapai were known as friendly to

[12] Gifford, Cocopa MS; Lumholtz, *New Trails in Mexico*, pp. 329, 394, map.

[13] Corbusier, p. 276; Gifford, *Southeastern Yavapai*, p. 177.

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15

the Halchidhoma while the latter were still on the Colorado. The Paiute (paiu'tc) were known to be somewhere to the north. Havasupai, Navaho, Zuñi, and Ute were wholly unknown.[14]

Indians called pase'ndj (possibly "man ———") were said to live north of and close to the Apache proper.[15] They wove blankets and owned many sheep. When Kutox was a small boy (1850–55) they passed through Maricopa Wells several times driving sheep to California. Possibly they were Navaho, Zuñi, or eastern Pueblo.

A hitherto unrecorded people were described as living west of the Maricopa, the Kaveltcadom (kavĕltcâθŏ'm, "west or down-river dwellers"). Their settlements were on the south side of the Gila from Gila Bend westward to the Mohawk Mountains. They were said to be Halchidhoma who had left the Colorado long prior to the main body because of dissension among themselves. To the Maricopa they were xaltcâθŏ'm as frequently as kavĕltcâθŏ'm, but distinguished by the name of their home about Gila Bend, kwa'akâma't. They numbered as many as the Halchidhoma proper, at least at the time of the latter's exodus. Where their orginal location on the Colorado may have been is unknown.

That the lower Colorado tribes were well known is attested by the following sequence given by Kutox, my aged Halchidhoma informant. In the north were the Mohave (maxa'vas) holding the river bottom from Fort Mohave downstream. Northeast of them in the mountains were the Walapai. The Chemehuevi (tcŭmâwo'vâ), a people of wholly incomprehensible speech, lived northwest of the Mohave. In the same direction were "Mission Indians" (xatcĭ'tc), undoubtedly Cahuilla, since they are called "Hakwicha by the Mohave, and a dialectic equivalent of Hakwicha by the other Yuman groups that know them."[16] (This

[14] Names for these people known to the Havasupai (coconino, hua'âmu"u, sâ'u'u', and yu'ta) were not recognized.

[15] Russell mentions the Päsînâ allies of the Apache "from the north" (*Pima Indians*, p. 43). Bartlett in 1852 mentioned the droves of sheep driven along this route from New Mexico, Chihuahua, and Sonora to California (*Personal Narrative*, II, 177, 293).

[16] Kroeber, *Handbook*, p. 693; Garcés recorded it as Gecuiches (Coues, p. 423 *passim*).

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15

101 173 [197] agrees with a statement about their language: that it in no way resembled Maricopa but was not like Chemehuevi. Cahuilla and Chemehuevi do indeed belong to quite different branches of the Shoshonean stock.)[17]

The Halchidhoma (xaltcâðŏ'm) were two or three days journey down river from the Mohave at the opening of the nineteenth century, that is, below Parker.

Next downstream, according to Maricopa information, were the yăvipai' kâve', "western Yavapai," who, however, did not live directly on the Colorado but in the mountains to the east.

101 114 115 175 Inquiry was made of two tribal names recorded by Oñate in 1605. At or below Parker he encountered the Bahacechas, allied with the Mohave and of the same speech. This was prior to Halchidhoma occupation of this territory. The name is clearly Yuman, but as Kroeber remarks is unidentifiable.[18] The Maricopa did not recognize it, but Mrs. Redbird suggested it might be the sib name pakl'ť mistaken for a tribal designation. She pointed out that "people would tell their sib names first, being proud of them." Collectively the people of this sib would be pakl'tcîc. At the same time we must recognize that while the Halchidhoma and Maricopa have the sib pakl'ť, the Mohave do not. Oñate also reported the Ozaras on the lower Gila, extending to the shores of the sea. Kroeber's suggested possible identification with a Pima or Papago division seems plausible, since it is known that isolated bands of Piman speech were in this general locality in later times. Again Maricopa informants failed to recognize the name. Mrs. Redbird's suggestion was that it might be ose'ʀâm, "I am freezing," mistaken for a tribal name,[19] hence the group may have been of Yuman speech. This is not impossible since Oñate reached this group in midwinter.

101 173 The Yuma (kwĭtca'n) were three days below the Halchidhoma at the mouth of the Gila River. (The mouth was called hŏmkwĭtâva'vâ.) The informant had never heard that the Yuma lived in any location other than this. A days' journey south of the Yuma were the Kohuana (koɣwa'n; singular k'wĭn), probably on the west side of the Colorado, west or northwest of the Cocopa. They had already incorporated the Halyikwamai (xal,ikâmai'), a people of identical speech, so that koɣwa'n and xal,ikâmai' are sometimes considered interchangeable names.

[17] Kroeber, *Handbook*, p. 577.

[18] Kroeber, *Handbook*, p. 802.

[19] As the tribal name Pima is derived in error from the Piman words pia, piate, "none" (Russell, *Pima Indians*, p. 19).

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15

The Cocopa (kwapa′) were three days' journey up from the mouth of the Colorado and two days below the Yuma. The Akwa'ala (kwâa′xl) were principally west of the Cocopa, but also lived among them. People of the mountains west of the Imperial Valley were kumâθa′, that is Kamia or Southern (Eastern) Diegueño or both.[20] Other Californian tribes were unknown.

THE EASTWARD MOVEMENT

The Yuman scene was not static. Though the foregoing presents the picture in the year 1800, it was different both before and after that date. The river tribes were caught up in a great swirling movement, wherein the lesser peoples, shifting their loci along the river under the hammering of Yuma and Mohave, were finally pinched off and fled to the east. The information obtained from the Halchidhoma and Maricopa informants accords fully with that marshaled by Kroeber from Spanish sources and Mohave information,[21] and amplifies its detail.

Constant and devastating warfare had marked lower Colorado life from ancient times. Centuries of conflict may well have preceded Alarcon's comment in 1540 of "warre and that very great, and upon exceedingly small occasions; for when they had no cause to make warre, they assembled together and some of them said let us go to make warre in such a place and then all of them set forward with their weapons." From that time forward, the Spanish writers and the Americans of the nineteenth century record nearly incessant warfare.

There can be little doubt that the Maricopa once resided on the lower Colorado. This in face of the fact that they have no tradition of ever having lived elsewhere than on the middle Gila. Yet it seems quite credible that they set the habit of eastward movement across the desert in which they were followed successively by the Kaveltcadom band of Halchidhoma, the Halchid-

[20] This is the familiar confusion which Gifford has discussed (*Kamia*, pp. 1–9). A Mohave tradition places the Alakwisa, long extinct, between Cocopa and Kamia. Kroeber suggests this a possible synonym for Halyikwamai. My informants failed to recognize the name.

[21] Kroeber, *Yuman Tribes; Handbook*, pp. 796 f.

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homa proper, Kohuana and Halyikwamai. Where they may have lived on the Colorado we can only conjecture, but as their language is still identical with Halchidhoma after centuries of separation (as early as Alarcon they were not numbered among the river tribes), we may assume it was somewhere near the Halchidhoma country north of the Cocopa. Their culture as well was that of the lower Colorado, but this is not thoroughly convincing evidence, for they may have acquired it in their eastern home. The date of the separation is also uncertain: it was at least before the sixteenth century, and the veriest guess would place it not many centuries earlier.[22]

Similarly, the Kaveltcadom had left the Colorado to occupy the Gila Bend district prior to the historic period. If they were indeed the Opa-Cocomaricopa of the eighteenth century, the movement occurred at least two centuries ago. Halchidhoma and Maricopa informants describe them as Halchidhoma, a branch that left the main stream so long ago that tradition no longer preserves precise mention of it. They are looked on as one with the Halchidhoma in speech and blood, but distinct in culture and habitat. Today their descendants are reckoned wholly Halchidhoma: for instance, it was only at the end of my first extended stay that I learned from the informant Last Star that other Halchidhoma referred to his family as Kaveltcadom.

The earliest location of the Halchidhoma known to living Halchidhoma and Maricopa was the Colorado below Parker, from which the tribe fled just a century ago. This was in the day of parents and grandparents of these aged informants. The country as a whole was known as xaltcaðŏm nyima't, "the Halchidhoma's land"; the only specific locality remembered was matkwaxwĕ'lc, at or near Parker. They lived sometimes on one or the other side of the Colorado, planting in the bottom land on levels annually inundated by the river. They made no ditches and practiced no artificial irrigation in any form (like others on

[22] There is no warrant whatever for Kroeber's dogmatic statement: "It seems unlikely that they left the Colorado more than about a hundred years earlier" than Kino's advent just before 1700 (*Seri*, p. 50). Yet neither Oñate (1605) nor Alarcon (1540) mention them on the Colorado, as Kroeber elsewhere recognizes.

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the river). "The Halchidhoma were more numerous than any other tribe on the Colorado;" a doubtful statement. But they had a number of villages along the river. "A single village of houses close together might cover this farm [forty acres]. If one visited from village to village, it would take three days." At any rate their number was considerable; the 2,500 numbered by Garcés in 1776 may be an overestimate, but not an impossible one.

The location of the Halchidhoma in the summer of 1776 was recorded by Garcés.[33] Fourteen leagues south of a stream identifiable as Williams River he arrived at the northernmost group of their rancherías on the left bank, styling them San Antonio. Two leagues below were the Rancherías de Santa Coleta, "much abounding in crops." Two and a half leagues more brought him to the Laguna de la Trinidad, where he was "detained to talk with the old men," presumably at a settlement at this place. Crossing to the right bank, after half a league he found the Rancherías de la Asumpcion. Two and a half leagues below on the same side were several rancherías (Lagrimas de San Pedro). In the next five and a half leagues he passed "two rancherías and some ranchos" and crossing again to the Arizona side, found another ranchería. A final step of a league and a half brought him to the most southerly of the Halchidhoma settlements. This was, by his reckoning, sixteen and a half leagues (about forty-five miles) above the mouth of the Gila. None of the points in Halchidhoma territory is easily identified, but the span of their holdings is clear. It stretched on both sides of the Colorado for some forty miles (fourteen and a half leagues) from a point about that distance below Williams River to forty-five miles above the Gila. Making due allowance for both his circuitous route and the winding of the Colorado, we can place this middle third roughly from somewhat below Parker to above the Trigo Mountains. This is the region cited by my informants for the half century following.

His earlier route of May 1774 is even more difficult to trace, but leaves clearly the impression that he found the Halchidhoma in the same district. Some of the place names are duplicated in the two accounts. Leaving Agua Caliente, he reached the Colorado at a point which Bolton plausibly suggests was in the vicinity of Ehrenburg. Two leagues southwest was the home of the chief, "where assembled many Jalchedunes who lived down the river." He found these Indians through a district of ten leagues north of this point, all on the Arizona side.[34]

Attacked by both Yuma and Mohave, the Halchidhoma were constantly forced to shift their position. There is some recollection of having lived at first nearer the Yuma.

When the Yuma killed some of our men, we moved a little farther up the river each time and settled again. When we moved closer to the Mohave, they came

[33] Coues, II, 423–30.

[34] Bolton, *Anza's California Expeditions*, II, 376–87.

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15

well with our information. If Tutto was at or near Gila Bend, more than half the distance downstream takes us to the Mohawk Mountains; then comes the unoccupied territory extending slightly less than halfway to the Colorado, that is, to between Wellton and Dome, the known upper limit of the Yuma. The villages cannot be identified beyond this. Tutto seems to have been the principal village and may therefore be our kwâku'p, situated immediately west of the Painted Rock Mountains. The implication of the itinerary of 1700 is that all the Cocomaricopa villages were south of the Gila, which agrees with our information.

It is noteworthy that Kino ceased to mention the Opas in the later part of his record. It is also clearly implied that under Piman tutelage he designated the Cocomaricopas and Opas separately. Further, the languages of the Opas, Cocomaricopas, and Yuma are said to be one,[48] that is not only Yuman, but specifically of the Yuma-Maricopa division. A possible implication is that the Opas, if they really formed a separate group, may have been the Kaveltcadom.

Sedelmair's information (1744) is brief and vague. He lists a score of Cocomaricopa rancherías within a span of thirty-six leagues downstream from what was apparently Gila Bend, beyond which by forty-five leagues lay the Colorado.

The distribution given by Kino is confirmed and our inferences augmented by the information given seventy-five years after him by Garcés, Anza, Font, and Diaz. In May 1774 Anza and Diaz traversed the Gila from its mouth eastward nearly to Casa Grande. In June of the same year Garcés made a detour from Gila Bend to the north and east along the course of the Gila to the same terminal point near Casa Grande. As all other Spanish chroniclers cut off this segment of the river by taking the direct route from the Bend to the Pima villages, his excursion proves of the utmost significance for our purpose. The following year, in November, Anza, Font, and Garcés made the reverse traverse from near Casa Grande to the Colorado.

On the upstream journey in 1774 Anza reached the first village of the Cocomaricopa six leagues above the easily identifiable Mo-

[48] Bolton, *op. cit.*, I, 195.

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa

114 175 361 1774–75 agree rather precisely for the Gila below Gila Bend. Kino's reference to Yumans "to the northwest on the Rio Azul" (that is from the direction of the Pima villages) should perhaps now be interpreted to mean on the Gila below the Salt junction where Garcés found them. But since Garcés did not traverse the Salt River, it may well be that they were also on its extreme lower course. In any event the Maricopa could have been but a short distance west of their position of the following century.

101 175 114 To return to the identification of the names Cocomaricopa and Opa. The chroniclers of 1774–75 used the terms as though synonymous or at least implied that there was no distinction of moment between them. At Opasoitac (Gila Bend) Anza wrote in 1774, "This place is well peopled by these Cocomaricopa, and others who really are the same, although they call them Opas," and again in 1775, "the tribe of the Opas and Cocomaricopas," in the singular. At the other end of his march he spoke of "San Bernardino, last of the habitations of Opas or Cocomaricopas, who are one and the same." Diaz alone wrote that the district between Opasoitac and San Bernardino was "inhabited by Opas, Tutumaopas, and Cocomaricopas," mentioning a third people, but Diaz was the most casual of the four chroniclers.

Garcés' manner of reference is especially significant. Twice he wrote, "the Opa nation, or Cocomaricopa, which is the same" and "this Opa or Cocomaricopa nation, which is all one," as though these were synonyms. But he may have meant to distinguish two divisions of one people, or at least linked groups. Later in his diary he ignores the Opa, referring regularly to the Cocomaricopa.[54] There is, however, an important exception to this: on his return journey (1776) through their settlements he speaks of arriving among "the Cocomaricopas of the Agua Caliente" and later "continued my journey, visiting the rancherias of the Opas." This would seem to make a distinction, with the Opa upstream of the Cocomaricopa. This may also be inferred from Font's statements: he wrote of Opasoitac as a "settlement of the Opas" and of "some villages of Opas" just below.

[54] Note that he refers only to Cocomaricopa in his tabular summary of tribal populations (Coues, II, 443).

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa
Kaveltcadom

But at Agua Caliente, "Many Cocomaricopa Indians assembled to see us. They are the same as the Opas, but are distinguished in name by the district they inhabit." Again he remarked, "I may note that the Opas and Cocomaricopas are one and the same tribe." Anza writing in retrospect also makes the distinction: "Ascending the Gila from the junction [with the Colorado], we have a desert for about fifteen leagues, till we come to the first village of the Cocomaricopas, after which come the Opas and Pimas, whose last pueblo must be about fifty leagues from the junction."[55]

Here is conflicting testimony: either the Opa and Cocomaricopa were a single people or they were two tribes identical in language and customs and perhaps occupying somewhat distinct territories. My interpretation is that the natives recognized a distinction between two peoples who may have occupied joint territory (as the Maricopa and their guest tribes did in the following century), and that the Spanish, failing to see how the distinction applied, came finally to state that the Cocomaricopa were below and the Opa above, which may not have been the geographic relation at all. If then there was truly a distinction between the two, and the Cocomaricopa are to be identified with the Maricopa of our day, I do not see that we can avoid the implication that the Opa were the Kaveltcadom.[56]

By the middle of the nineteenth century the lower Gila was abandoned and the Maricopa were found in the position assigned them by native testimony. Emory in 1846 and Bartlett in 1852 found the Gila unoccupied for two hundred miles above its mouth. Emory's testimony is that the Maricopa occupied the Gila valley from a point identifiable as the Maricopa Wells–Sacate district to north of the Salt River.[57] Bartlett found the most westerly Maricopa village a mile or more east of a point

[55] Bolton, *Anza's California Expeditions*, II, 124, 238, 301; III, 23, 31; IV, 46, 57; V, 391; Coues, I, 113, 123; II, 436.

[56] The name Opa may be simply the common Yuman stem apa', "man." If it is permissible to identify it in the name of their village Opasoitac, as commonly Upasoitac, this would be confirmation, since the latter (upa) more closely resembles the Yuman pronunciation.

[57] Emory, p. 86.

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15

Maricopa
Kaveltcadom
Halchidhoma
Halyikwamai
Kohuana

The testimony is that the lower Gila was occupied until at least 1828, but there is nothing to show with certainty that its inhabitants were Maricopa rather than Kaveltcadom or some other Yuman speaking group. Emory's assertion that the Maricopa moved from the Gulf is pure inference. The evidence of the shells, of course, certifies nothing.

Bartlett also found no settlements on the lower Gila. He was told by a Maricopa that

> "the Cocomaricopas came here not many years before, to escape from the Yumas, with whom they were constantly at war, and by whom they had been greatly reduced in numbers. Their former range was along the valley of the Gila, on the opposite side of the Jornada and toward the Colorado. [The Jornada here referred to is the desert stretch between Gila Bend and Maricopa Wells.] Their present position adjoining the Pimos, was chosen for the benefit of mutual protection. . . . . The Coco-Maricopas took up their abode in the valley immediately adjoining the Pimos about thirty years since [1820–25], from a point lower down the Gila, where they were exposed to the constant attacks of the Yumas and the Apaches, which tribes, in consequence of their greater numbers, had nearly annihilated them. They came hither for protection, and formed an alliance, offensive and defensive, with the Pimos."[46]

These "Coco-Maricopa" must be the Kaveltcadom. Bartlett must have been confusing their abandonment of the lower Gila with traditions of the Halchidhoma flight from the Colorado about 1825. It is of course quite possible that the Kaveltcadom abandoned their settlements at the time of the Halchidhoma hegira, or immediately after, being then exposed to the Yuma attacks, but they were certainly at Gila Bend about 1835 when Halchidhoma visitors were slain there by the Mohave. The final abandonment of Kaveltcadom territory must therefore have occurred after 1835 and before 1846.

Apparently we have here the origin of the current but erroneous notion that the Maricopa have traditional knowledge of their own former position on the Colorado. There is of course solid linguistic evidence connecting them with the Colorado Yumans, but there is no traditional knowledge that the Maricopa themselves migrated thence. The Kaveltcadom, Halchidhoma, Kohuana, and Halyikwamai have been indiscriminately called Cocomaricopa with their Maricopa hosts, and their movements

[46] Bartlett, *Personal Narrative*, II, 221, 262.

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15

Kohuana Maricopa
Kaveltcadom
Halchidhoma
Halyikwamai

174 [101] from the lower Gila and the Colorado assigned to the latter.[61] Bartlett himself asserts no more than that the Maricopa lived on the lower Gila, and places the blame for assigning their earlier habitat to the Colorado on Emory. He quotes the latter's affirmation that the Maricopa moved gradually from the Gulf of California, adding "I cannot learn that they ever were on the Gulf."[62] The former position of the Maricopa on the Colorado must remain an inference.

175 361 To summarize, after this long excursion into the documentary evidence, we can assert with some confidence that during the eighteenth century the Maricopa were occupying the Gila from the Salt River junction down toward Gila Bend, with the Kaveltcadom below them from Gila Bend to within twenty miles of the Mohawk Range. There may have been Maricopa settled on the extreme lower course of the Salt and even on the Gila immediately above the junction with the Salt, although this is frankly a supposition. At any rate the region of the junction may well have been their fishing and mesquite gathering territory. Some such use may also have been made of the Gila bottoms eastward to Pima Butte. From Gila Bend downstream the two tribes may have occupied the river bottom jointly. By 1825–30 the Maricopa had shifted their locus upstream thirty or forty miles to the Gila Crossing–Pima Butte district. Here they were joined by the Halchidhoma between 1833 and 1838, with the Kohuana and Halyikwamai following in 1838 and 1839. More or less simultaneously with Maricopa occupation of the middle Gila near the Pima, the latter received increments of their own people from the Santa Cruz valley, abandoned by reason of Apache pressure. In 1835–38 the Kaveltcadom were still at Gila Bend, although they may by that time have left the river below Painted Rock. By 1852 all 175 [101] the Kaveltcadom had joined the Maricopa in the Sacate district.

It was the fact that the existence of the Kaveltcadom was

[61] For example, Curtis (II, 81) states that vague Maricopa, Yuma, and Mohave tradition relates that the Maricopa once lived on the Colorado between the Mohave and Yuma, making their way up the Gila in a series of movements. There is nothing to show that the reference is not to the allied tribes rather than to the Maricopa. [114]

[62] Bartlett, *Personal Narrative*, II, 269.

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15

hitherto unknown, as much as the name Cocomaricopa, that made possible the assumption that the residents of the lower Gila were Maricopa alone.

We must assume from the Spanish references from the end of the seventeenth century on, that the relations of the Pima and Maricopa were close. There is therefore no reason for assuming that their reciprocal cultural influence dates only from their close proximity in the nineteenth century. In fact, I am very doubtful that there was any great accession of novelties from the Pima in the later days of their association, since my informants implied that most of the traits they had in common were old traits among the Maricopa. This means much for our interpretation of the period and the rapidity with which the Maricopa acquired a Piman gloss. But it must also be borne in mind that the Pima were at least as heavily infiltrated by Maricopa culture, as I shall demonstrate elsewhere.[63]

INTERTRIBAL RELATIONS

The greatest friendships of the Halchidhoma while on the Colorado were with the Pima, the "Mission" Indians (i.e. Cahuilla), Walapai, Cocopa, and of course the Maricopa and Kaveltcadom, according to Kutox. We know from other sources of their friendship with the Kohuana and Halyikwamai. Why the Papago were not mentioned is not clear; possibly because they were seen only infrequently when the Halchidhoma were visiting the Gila River peoples. The case of the Walapai is not clear. To be sure, they had an enemy in common, the Mohave,[64] yet the Halchidhoma may not have known the Walapai until they moved northward to Parker. It is difficult to know whether Kutox was not generalizing from a particular case; his own paternal greatgrandfather was Walapai or part Walapai. At any rate, this remote ancestor must have lived among the Halchidhoma, since Kutox carries his sib name.

[63] I have in preparation a paper, entitled "Cultural Relations of the Gila River and lower Colorado Tribes," demonstrating that all the lowland Arizona tribes shared a single culture.

[64] Although the Walapai were not persistently unfriendly to the Mohave (Spier, *Havasupai Ethnography*, pp. 238, 244).

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa
Halchidhoma

175 "white man." Today, following the solecism of uneducated whites, ẋiko′ is re-
648 served for Americans, but nevertheless a Mexican is called ẋiko′ẋan, "real white man." They may also be called, like members of a foreign tribe, pipakwa′m, "foreign man" (as differentiated from ahua, "enemy").

[186] The Maricopa attitude toward the Halchidhoma was one of amused tolerance. The Maricopa thought them a queer lot: any unusual action was explained, "Oh, he is an Halchidhoma."
●[101] From this the latter took their name, derived, according to Mrs. Redbird, from xalyaðð′mbâg, "people with queer ways." This may, of course, be a folk-etymology. A number of tales were told to illustrate the point, which, by the way, serve also to indicate the character of their humor.

539 When the Halchidhoma lived on the Colorado, they would not protect themselves. If an enemy arrived and someone gave the alarm, they would remain in their houses, saying, "Well, it is not right to fight just one or two." So they were easily killed.

The Halchidhoma would never protect themselves by gathering their forces at once. That is why they were killed off.

One of them stole into the Yuma meeting house unrecognized, and heard them planning to fight. A second night he went in but fell asleep. When he went in he put mud all over his hair [like the Yuma]. He slept until mid-morning. When he rose, he did not know what to do, for it was broad daylight. A family was eating outside, so he went back, and arranged his hair to fall over his face. Then he walked out of the house slowly. They thought he was a Yuma, but when he had almost reached the nearby bushes, they realized he was a foreigner. They called to each other, "An enemy!" But he ran off as fast as he could. This man always did such funny things.

Two young Halchidhoma went to war against the Yuma. A little before sunset, the Yuma were eating. There was a willow tree standing near them. One of the Halchidhoma climbed into it and imitated a screech owl. The other hid in the arrowweeds close by. One of the Yuma said, "I am going to hit that baby screech owl," and threw a big stone at the man in the tree. It hit him on the head, and down he crashed. The man in hiding heard him fall and burst out laughing instead of running away. The man who fell ran as fast as he could, but his companion laughed so hard that the Yuma overtook and killed him.

An Halchidhoma was hiding in the bushes near the Yuma. He overheard two Yuma who were playing hoop and pole. One had bet a horse. The other announced he had won it and had already put beads around its neck and a rope halter. He described precisely where it was. So the Halchidhoma stole away and ran to the horse, got it, and circling around, rode home with it.

The Maricopa say the Halchidhoma had such queer ways. One of them might

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[171] (Bolton, *Anza's California Expeditions*, IV, 497). It appears in the languages of Shoshoneans adjacent to the Yumans: Chemehuevi haiku, Kitanemuk aiaikikam, Vanyume haiko-y-am (Kroeber, *Shoshonean Dialects*, p. 73).

3: Whited G-5 (1890) 1894 NT15 River Yumans NT15
Maricopa
Papago NU28
Pima NU29

PIMA AGENCY.

R Pi Pa 101 648

Reports of Special Agent STEPHEN WHITED on the Indians of the Gila River, Salt River, and Papago reservations, Pima agency, Maricopa Pima, and Pinal counties, Arizona, from August to November, 1890.

Names of Indian tribes or parts of tribes occupying said reservations: (a) On the Gila Bend reservation, Papagos; on the Gila River reservation, Maricopa and Pima; on the Salt River reservation, Maricopa and Pima; on the Papago reservation, Papagos.

The unallotted areas of these reservations are as follows: Gila Bend reservation, 22,391 acres, or 35 square miles; Gila River, 357,120 acres, or 558 square miles; Salt River, 46,720 acres, or 73 square miles; Papago, 70,000 acres, or 109.5 square miles. These reservations have been partially surveyed and some portions subdivided. They were established, altered, or changed as follows: Gila River, by act of Congress approved February 28, 1859 (11 U. S. Stats., p. 401); executive orders August 31, 1876, January 10, 1879, June 14, 1879, May 5, 1882, and November 15, 1883; Salt River, by executive order June 14, 1879; Papago, by executive order July 1, 1874, and act of Congress approved August 5, 1882 (22 U. S. Stats., p. 299); Gila Bend reservation created by executive order December 12, 1882.

[161] Indian population June 1, 1890: Gila River, 3,823; Salt River, 944 (Pimas, 641; Maricopas, 313); Papagos, 5,195; total, 9,962.

This agency comprises the Gila River reservation, occupied by the Pimas; the Salt River reservation, inhabited by Pimas and Maricopas; the Papago reservation, and the Papagos off the reservation.

Pi 175 648 342 [241]

The Pima Indians were occupying the valley of the Gila when the white man first saw them in 1539, and they have remained there, a peaceable and friendly people. For many years this valley was a place of refuge for white men, for the Pimas protected and fed them from their scanty fare. These Indians have been self-supporting. But little is given them by the government except farming implements. Their chief productions are wheat, barley, beans, and melons. The typical Pima house is shaped somewhat like an inverted kettle. It is about 20 feet in diameter, has no windows, and only one low door. The civilized and educated Pima is not contented with this kind of house; hence he makes his house of adobes, with windows, doors, tables, beds, and cupboards. About 50 adobe houses are now built each year.

Pa 175 648

The Papagos inhabited the southern third portion of Arizona and the northern part of Sonora, Mexico, when the Europeans first met them in 1539–1540. They usually have a little better houses than the Pimas. Their teachers have generally been Catholics, but they are not making equal progress with the Pimas, excepting those who are in the government schools.

R 101 648 [161]

The Maricopas came from the Yuma tribe, who live on the Colorado river in California. They at one time assisted the Pimas in fighting the Apaches in the Gila valley, living at that time about 8 miles below the Sacaton agency, but because of the lack of water for irrigating purposes they left the old reservation about 15 years ago and went to the Salt River reservation, on the south bank of the Salt river, near Phenix, where they now are. They number only 315. They are a good-for-nothing sort of people, lazy, and fault-finding.

The Maricopas are decreasing in number.—C. W. CROUSE, United States Indian agent.

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The agency buildings at Sacaton are of adobe; one two-story, used as a dwelling, valued at $4,000; another of one-story, containing the agent's and the physician's offices, valued at $500; one used as a storeroom, $1,500; one as a blacksmith's shop, value, $600; sundry others used for storage, value, $300; total value, $7,100. The dwelling is in fair condition, and the others specified are in good condition.

GILA RIVER AND SALT RIVER RESERVATIONS.

Pi 131

The Pima tribe of Indians are on two reservations in Arizona, the larger commencing at the junction of the Gila and Salt rivers and running east on both sides of the Gila river about 52 miles, with an average breadth of 10.66 miles, containing 558 square miles or 357,120 acres. Along with the Pimas at Salt river are 315 Maricopas, and they will be considered as one people in writing about them. The southern limit of this reservation is latitude 33° north. The Salt River reservation lies about 12 miles east of the city of Phenix, and is mostly on the north side of the Salt river, extending easterly about 15 miles, and contains 73 square miles, or 46,720 acres.

Pi 13 241

About one-eighth of the Gila River reservation is mountainous, the remainder an arid waste. During the rainy season, however, sufficient grass is produced on the greater part of the reservation for pasturage for a limited number of animals. In the year 1890 about 6,000 acres of land were cultivated, yielding good crops of wheat and barley wherever the water supply was sufficient.

The Salt River reservation is similar to the Gila river country, except that a larger proportion of the surface is mountainous. During the dry season the bed of the Gila is often dry in places. The imperfection of any irrigating system yet devised by the Indians tends to reduce the agricultural product of the reservation from year to year. Below this agency 21 farms, which produced more than 400,000 pounds of wheat in 1880, have produced but a few pounds in 1890, on account of the scarcity of water when the crops were growing.

The altitude of the agency and this portion of the reservation is about 1,100 feet. The highest temperature for 1890 was 107°, and the lowest 28°. No record of the rainfall was kept, but it is believed that the quantity is very nearly the same as that recorded at Phenix, 40 miles distant, which was about 8 inches.

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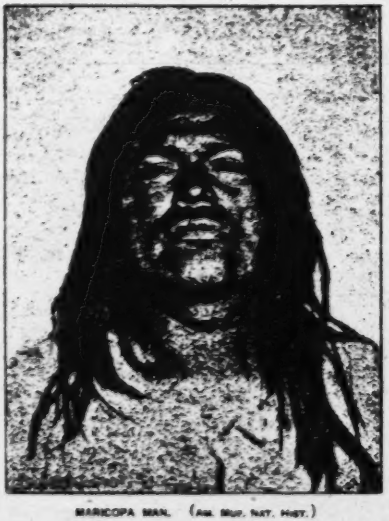
a The statements giving tribes, areas, and laws for agencies are from the Report of the Commissioner of Indian Affairs, 1890, pages 434-445. The population is the result of the census.

5:Hodge E-4 (no date)1959
NT15 River Yumans NT15
Maricopa

[P. 805 B]
[P. 805A Contains no TEXT on the maricopa]

131 **Maricopa.** An important Yuman tribe
[101] which since early in the 19th century has lived with and below the Pima and from about lat. 35° to the mouth of Rio

[142]
[302]



MARICOPA MAN. (AM. MUS. NAT. HIST.)

175 Gila, s. Ariz. In 1775, according to Gar-
131 cés, their rancherias extended about 40 m. along the Gila from about the mouth of the Hassayampa to the Aguas Calientes, although Garcés adds that "some of them are found farther down river."
101 They call themselves *Pipatsje*, 'people,'

101 Maricopa being their Pima name.
175 Emory states that they have moved gradually from the Gulf of California to their present location in juxtaposition with the
175 Pima, Carson having found them, as late
648 as 1826, at the mouth of the Gila. They joined the Pima, whose language they do not understand, for mutual protection

[142]
[302]

MARICOPA WOMAN. (AM. MUS. NAT. HIST.)

against their kindred, but enemies, the Yuma, and the two have ever since lived peaceably together. In 1775 the Maricopa and the Yuma were at war, and as late as 1857 the latter, with some Mohave and Yavapai, attacked the Maricopa near Maricopa Wells, s. Ariz., but with the aid of the Pima the Maricopa routed the Yuma and their allies, 90 of the 93 Yuma warriors being killed. After this disaster the Yuma never ventured so far up the
101 Gila. Heintselman states, probably cor-
[114] rectly, that the Maricopa are a branch of the Cuchan (Yuma proper), from whom they separated on the occasion of an election of chiefs (H. R. Ex. Doc. 76, 34th
[171] Cong., 1857). Like the Pima, the Maricopa are agriculturists, and in habits and customs are generally similar to them.
175 Venegas (Hist. Cal., II, 182, 185, 192, 1759)
131 states that about 6,000 Pima and Cocomaricopa lived on Gila r. in 1742, and that
161 they extended also to the Salado and the Verde; they are also said to have had some rancherias on the w. side of Colorado r., in a valley 36 leagues long. Garcés estimated the population at 3,000 in 1775. There were only 350 under the Pima school superintendent, Arizona, in 1905.

175 By act of Feb. 28, 1859, a reservation
648 was set apart for the Maricopa and the

[P. 806 A]

103 361 **Tahapit, Toa, Tonedut, Tota, Tuburch, Tuburh, Tubutavia, Tucavi, Tucsani, Tucsasic, Tucsspit, Tumac, Tuquisan, Tutomagoidag, Uparch, Upasoitac, Uitorrum, Urchaoztac, and Yavahaye.** (F. W. H.)

● 101 113 **Atsákwa'.**—Gatschet, Yuma-Spr., II, 123, 1877 (Yavapai name). **A'wp-pa-pa.**—Grossman, Pima and Papago vocab., B. A. E., 1871 (Pima name). **Cocomaricopas.**—Kino (ca. 1699) in Doc. Hist. Mex., 4th s., I, 349, 1856. **Cocomaricopqua.**—Pattie, Pers. Narr., 22, 1883. **Cocomeel.**—Carver, Travels, map, 1778. **Cocomericopas.**—D'Anville, map Am. Sept., 1746. **Cocomaricopas.**—Mota-Padilla, Hist. de la Conquista, 361, 1742. **Cocomiricopas.**—Hughes, Doniphan's Exped., 230-1, 1848. **Cocomericopas.**—D'Anville, map N. A. (Bolton's ed.), 1752. **Comaricopa.**—Villa-Señor, Theatro Am., pt. 2, 405, 1748. **Comericopas.**—Rudo Ensayo (ca. 1763), 24, 103, 1863. **Coro Maribopa.**—Eastman, map (1856) in Schoolcraft, Ind. Tribes, IV, 26-35, 1854. **Mapicopas.**—Keane in Stanford, Compend., 520, 1878. **Maracopa.**—Cooke in Emory, Recon., 561, 1848. **Maricopas.**—Simpson in Rep. Sec. War, 57, 1850. **Mariopa.**—Emory, Recon., 89, 1848. **Mirecopas.**—Hughes, Doniphan's Exped., 221, 1848. **Mirecopas.**—Ibid. **Océpáp.**—ten Kate, Reizen in N. A., 160, 1885 (Océpápor; Pima name for). **Océpp.**—Ibid. **Ocpas.**—Rudo Ensayo (ca. 1763), 24, 1863. **Opas.**—Venegas, Hist. Cal., I, 297, 301, 1759. **Osarsa.**—Zarate-Salmeron (ca. 1629), Rel., in Land of Sunshine, 106, Jan. 1900 (probably identical). **Osarsar.**—Bandelier (after Salmeron) in Arch. Inst. Papers, III, 110, 1890. **Pi-pás.**—A. Hrdlicka, inf'n, 1905 (own name). **Pipápa.**—ten Kate, Reizen in N. A., 160, 1885 ('people': own name). **Si-ks-aa.**—White, MS. Hist. Apaches, 1875, B. A. E. (Apache name for Pima, Papago, and Maricopa: 'living in sand houses,' from Apache *sai* 'sand,' *ki* 'house'; pronounced *Sai'kine*). **Tá'aba.**—Gatschet, Yuma-Spr., 86, 1886 (Yavapai name). **Tahihagésat.**—Ibid. (Havasupai name). **Widáhi itíkapá.**—Ibid., 371, 1886 (Tonto name; also applied to Pima and Papago).

[P. 807 A]

[P. 807 B. contains no Text on the Maricopa]

/81/

The Maricopa

Customs, Arts, and Beliefs

101 131 The Maricopa are a small tribe of Yuman stock living as neighbors of the Pima, chiefly in the valley of the Gila in southern Arizona, though a few make their home on the Salt River reservation east of Phoenix. Maricopa, Yuma, and Mohave tra-
101 173 dition, while vague on the subject, relates that the Maricopa once lived on the Colorado river between the Mohave and the Yuma. Possibly they were a part of the latter, rather than a separate tribe. Enemies of both the Yuma and the Mohave, they were gradually forced from their home country to the Gila and up that stream. Their removal from the Colorado to their pres-
[167] ent home was not accomplished at one time, but represented a
[648] series of movements up the Gila, until eventually an alliance was made with their old-time enemies, the Pima -- an alliance of great benefit to both tribes, for it enabled them more successfully to resist the marauding Apache. The Maricopa separation was much more recent than that of the Havasupai and Walapai
[144] from the parent body, for the Maricopa still bear close physical resemblance to their Yuma and Mohave kindred. Furthermore, the mythology of the Maricopa also indicates comparatively recent association with these two tribes. When noted by Father Garcés, in 1775, they had not progressed farther eastward than Gila Bend.

177 The mythological, ceremonial, and religious concepts of the Maricopa, although primarily Yuman, show some effect of their close contact with the Pima. In mode of living they are much like their neighbors, and show few traces of their Yuman ancestry. /82/ Morally, too, they differ widely from the Yuma, being exceedingly strict, while the latter are notoriously lax. The
[285] Pima type of dwelling was adopted by them, and their knowledge of basketry evidently came from the same source, for this art, although exhibiting somewhat greater skill in execution, shows identity in form, design, and material with that of the Pima.
323 They make a great deal of pottery: large jars for storing water
415 in the houses, smaller ones for carrying water on the head, and
[482] cooking pots of many sizes.